THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"But wilt thou know, O vain man, that faith without works is dead?" (JAMES 2: 20).

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WISE AND TIMELY COUNSEL.

DISCOURSE DELIVERED IN THE TABERNACLE, SALT LAKE CITY, DECEMBER 11TH, 1921, BY ELDER JAMES E. TALMAGE.

THE hour of worship is associated in my mind with grave responsibilities and with the realization of great blessings. That the purpose of our gathering this afternoon may be in any great measure achieved, it is essential that we open our hearts, minds, souls, to the inspiration and influences of Him whom we have come together to worship.

That we may worship intelligently we must have a proper conception of the worthiness of the being whom we worship, and as students of English well know, the word "worship" is derived from the same source or root as is the word "worthiness;" and worship is essentially dependent upon our conception of the worthiness of the object to whom we offer that adoration called by us "worship."

Now, that we may learn to do things, we come together in classes; we attend schools; we read and put forth our best self-efforts, and we assemble in such gatherings as these to be taught, to teach each other; and I trust that we shall thus be the means, under the blessing of the Lord, in helping one another this afternoon, perchance, to a somewhat fuller comprehension than we have hitherto had of worship in its full and real significance.

Religion, to be worthy of its name, must be usable, serviceable, practicable; it must consist in something more than formalism and outward observances. True religion embraces both the spiritual and the temporal elements of our existence, and in both the temporal and the spiritual realms have we certain duties laid upon us. The fabric of true religion possesses a spiritual warp and a temporal or, if we use the word with proper care, I may say, material, weft or woof. The two must be woven together; for

the religion that deals only with conceptions of the hereafter will be unsatisfying; and if we apply the term religion to any system or conception dealing only with the affairs of mortal life, it is incomplete and undeserving of its name.

The plan of salvation, which should form the basis, the foundation, aye, and the superstructure as well, the very substance of real religion, is a co-operative plan. Man cannot save himself; Christ alone cannot save him. I utter that last expression with due thought of its import, and with the realization that it may perhaps run counter to the conceptions of those who believe that God, and therefore Jesus Christ, who is also God, can do anything. He alone cannot save us. We alone cannot save ourselves. Certain compliances are required of us, certain acts, certain work; and this if rendered in the manner prescribed and required, will bring the help according to the plan of salvation based on the atonement wrought by the one and only Redeemer and Saviour of the race, by which man may attain salvation, and even exaltation in the Kingdom of our God.

It is hurtful to conceive of religion as a negative thing, state, condition; on the contrary, it is impressively positive, requiring action, and the results of this life are not to be summed up in terms of what we have not done, what we have refrained from doing, only, but in terms of what we have tried to do, and in the measure of the effort we have put forth to accomplish something for good, which is the same thing as saying something for God. Mere immersion in water, and the laying on of hands, would not be, could not be, an ordinance recognizable and acceptable beyond the grave, were it not that these ordinances are prescribed and required; and, therefore, when administered to the prepared and receptive candidate, by the authority given of God, they become effective as means toward salvation and are indispensable to salvation.

In this age of the world there are those scattered about—we find one of the class here and another there—who lay great stress on the ethical life; and they proclaim that if a man does not do anything that is wrong, that is grievously wrong, seriously wrong, that he is all right, and that in the hereafter there will be a place prepared for him. We agree that there is a place prepared for such a one, but we do not accept the thought that that is the same place as is prepared for the valiant, and for those who have been aggressive in carrying forward the work of the Lord. Our conceptions as to ethics may and do change from time to time. The standard of ethics changes in the human mind. What is strictly ethical to-day may be outside the pale of accepted ethics to-morrow; but revealed truth is an unchangeable standard by which we may gauge our actions in terms of right or wrong, in terms of accomplishment or of neglect, age after age, for the requirements for salvation are eternal.

I do not decry any man's system of ethics, provided, of course, it be reasonably sensible, but I would have that man ask himself whether any code of conduct that he can devise can be made to take the place of the plan of salvation laid down by our Lord and Master. If I read the Scriptures aright, and in my simplicity taking them as they stand and not introducing any private interpretation, I find that "he that believeth and is baptized shall be saved," and I read with equal finality and assurance that "he that believeth not shall be damned;" and I venture to add, whatever his system of ethics may be.

To reap the blessings promised for compliance with the laws and ordinances of the Gospel, we must of necessity render that compliance, for the conditions are fixed, and fixed by the one and only authority that could establish them, and all through we shall find in every duty comprehended within the Gospel, belonging to the real, active, true religion of Jesus Christ, and therefore embraced within the Church of Jesus Christ, a co-operative or reciprocal action is required. When man has done his part, the Lord will do his part, and we are expressly informed, through the word of latter-day revelation, the Lord speaking himself, therefore uttering this great truth in the grammatical form of the first person: "I the Lord am bound when ye do what I say, but when ye do not what I say, ye have no promise."

We are believers in the manifestation of the Spirit of God in divers manners. We believe in spiritual gifts, but we know that the Lord requires preparation on the part of one who would be the recipient of this gift or that. We speak of God as "Him from whom all blessings flow," a poetical and true expression: for all that we are and all that we have are the results of God's beneficence, and are in accordance with his plans for the elevation, the exaltation of his sons and daughters who are here in the flesh. It is necessary that we shall become acquainted with temporal affairs and deal with temporal things, or, in the proper usage of the term, with material things. For that purpose have we been embodied, our ante-mortal spirits being united with tabernacles made up of the materials of earth, that we may come in direct and actual contact with the things of earth and acquire the experience essential to our further advancement.

We pray for the blessings which we class as the necessaries or necessities of life—food, clothing, shelter. We would have shelter for ourselves and our families from the inclemency of the weather. Shall we sit down and pray that God shelter us from the heat of the sun, from the cold of the winter, and expect to find a house spring up about us? Or shall we go to work and construct a shelter, asking the Lord to bless us in our efforts to make of that structure a home in fact? The Latter-day Saints hold that common sense is at the basis of all requirements of the Gospel of Jesus Christ. We do not believe in these vagaries, eccentricities, idiosyncrasies,

which lead some people to believe, and to try somtimes to force their belief on others, that we can do nothing and that God will do everything. He alone can give life. Paul may plant ever so carefully and Apollos may water, but without the blessing of God there will be no increase. If you would have the blessing of God upon your fields, tend them in the best way you know how. Plow in the season of plowing, and plow deep and well, and spare no effort in the cultivation of the soil, the while invoking the blessings of the Lord upon your labors, that the fields may be made fruitful.

Would you have health? Comply with the laws of health; live according to what you know to be right with respect to health, conducive to health; for the laws of health are the laws of God; though, in that connection, I pray you, draw the distinction between laws and rules, for there are a lot of rules that men have made that are inconsistent with the laws of health, and that tend rather to interfere with bodily development and the maintenance of health and strength than to conserve such. But the laws of health are laws of God; and we should observe them with fidelity and ask the Lord then to give us the blessings, to shield us from accidental afflictions and to be mindful of our needs. But there are many who find it difficult to exercise faith in full measure if they have any understanding at all of the relation between disease and its cause, and they feel to rely more implicitly upon the Lord if they are entirely ignorant of the causes producing particular effects; but the mature mind and the really strong soul will find his faith increase as he comes to learn a little of the manner in which the Lord operates.

We believe in the gift of healing, veritably as a gift of God, a specific blessing; and I doubt not there are scores in this congregation, as there are thousands among the Latter-day Saints, who can testify to specific instances of blessings given through the administration of those bearing the holy priesthood, for the Lord hath said that if any are sick among us, we shall send for the Elders, and they shall lay their hands upon the afflicted ones and bless them, and the Lord honors that administration and grants the blessing in the manner that He sees to be best. I, who speak to you, am a living witness of the actuality of that gift of God and of the power of healing in the Church of Jesus Christ. Not once only, but on several occasions in my life have I been raised from the very shadows about the grave, and I know that I have thus been raised by the power of God.

But our belief in the gift of healing does not mean that we neglect all efforts which we know to be good toward restoration to health. Some have charged us with inconsistency because we as a Church preach and solemnly avow that there is in operation to-day that gift of God known as the gift of healing, and yet we maintain hospitals, and foster the development of medical know-

ledge and surgical skill. I say some have charged us with inconsistency, for they say: "If you believe in the gift of healing, what is the need of doctors, what is the need of surgeons, why build hospitals?" Because we know that "there is a law irrevocably decreed in heaven, before the world was, and when we attain any blessing it is by obedience to that law upon which it is predicated;" and the law is, in the instance under consideration, that we shall do all we can of ourselves.

We can't do enough anyway, but we must do all we can, and then ask the Lord to do the rest, such as we cannot do. Hence we hold the medical and surgical profession in high regard. I know there are many bearing the title of physician or surgeon who are no honor to their great profession. I know there are unprincipled practitioners among them; but, pleasing to say, there are more, far more, of those men of skill, who regard themselves as the servants of God, ministering to His afflicted sons and daughters; and be it said to their honor they are putting forth their very best efforts in the endeavor to learn the better how to prevent disease, that they may have less occasion to apply curative measures. When we have done all we can then the Divine power will be directly applicable and operative.

I have been much impressed by the reflection that while the Christ lived among men and combining within Himself the powers of real manhood and actual godship or godhood, he did not invoke and apply those distinctively godly powers to the accomplishment of that which would be effected by ordinary means. On the solemn occasion when he stood at the sepulchre of the beloved Lazarus He gave a striking example in point. He had come, you know, some days' journey from Perea to Bethany, knowing that Lazarus was dead. Indeed he had told his Apostles so, in his place of retirement; and when he met the weeping Martha and Mary, sisters of the departed, he tried to cheer and comfort them. He had told his immediate associates, when he set out upon that journey to Judea—from which they tried to deter him because he had been persecuted—that he was going to awaken Lazarus out of his sleep, and that Lazarus was dead. When he reached the town he began to ask questions. He inquired "Where have ye laid him?" In other words, where is he? Where is he buried? Now, don't you think that Christ could have known that? He had known when three days' journey off, that Lazarus was dead. Would He have had any difficulty in finding the grave? And yet he asked to be led to the place. Where have you buried him? Where have you laid him? And they took him to the place. He prayed unto his Father, not asking for power, not asking for authority. That had been given him. But he prayed with thanksgiving and with honor and praise to the Father's holy name; and, standing before the sepulchre, which was in the nature of a cave, with a great stone closing the aperture or

entrance, he commanded: "Take ye away the stone." Do you doubt for a minute that he who had stood on the boat in the storm-tossed sea and sent forth his word out over those billowy waters in the dark night: "Peace, be still," and been obeyed, could not have caused that stone to roll away without personal touch. And yet He said, "Take ye away the stone." When the sepulchre was opened he spoke again, "Lazarus, come forth;" and the spirit of Lazarus heard that word of command and entered into the body that was dead, reanimating, raising it again to a resumption of the life of mortality It was no resurrection in the sense in which we properly use that term as meaning a rising from death to immortality. The dead man rose and made his way to the entrance; but he was bound hand and foot according to the custom of the day; and Christ spoke again: "Loose him, and let him go." Why, didn't Jesus cause the cerements that bound the hands and feet of Lazarus to drop from the body? Why did He not break the bands? He did nothing by divine command that could be accomplished by ordinary means. He expected human co-operation, and the principle thus exemplified runs through the whole Gospel, through all the requirements for salvation. Man must do his part that he may have a claim upon that co-operation indispensable to the accomplishment of the result yet such as he himself could not give.

(TO BE CONTINUED.)

THE SONG OF A THRUSH.

When I awoke New Year's morning, the wind was howling madly—as it had done almost continuously for nearly two weeks—and the rain was beating fiercely against the window panes. During a lull in the storm I heard something that attracted my attention: it was the singing of a thrush in a tree a short distance away. There he sat, regardless of wind and rain, pouring forth his morning song. How lonesome he appeared, and yet how supremely happy he seemed to be. It was surprising to me to hear a bird sing in such unfavorable weather.

In the afternoon of the same day I attended a meeting of Latter-day Saints, a fast and testimony meeting. There were fifteen members of the Church present. How insignificant they were in in a city which boasts of a population of more than eight hundred thousand souls. But as I looked on them I was reminded of the sayings of the Saviour: "Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it," "Many are called but few are chosen," "Where two or three are gathered together in my name, there am I in the midst of them." I remembered also that the Prophet Nephi saw in a vision the saints of

God scattered among all the nations of the earth, and he saw also that "their numbers were few."

Just then the opening hymn was announced, and with united voice the little band of believers began to sing:

We thank thee, O God, for a Prophet
To guide us in these latter days.

And as they sang their faces beamed with joy. It mattered not to them, the smallness of their number; it mattered not that they, like their Master, were "despised and rejected of men." They had the testimony in their hearts that they were the sons and daughters of God; that the Gospel they had embraced is the Gospel of Christ; that the Church of which they are members is the Church of Christ; that the work in which they are engaged is the work of the Lord, and that it will stand forever. With such a knowledge, well might they rejoice and sing for joy!

W. A. M.

A KIND REMEMBRANCE.

THE traveling Elders in the British mission are recipients of a token of kind remembrance from the First Presidency of the Church. It is a volume of "One Hundred and One Famous Poems," selected and published by R. J. Cook, Chicago, Illinois, U.S.A. In the front of each book is a neatly typewritten slip, containing the season's greeting and the love and blessing of Presidents Grant, Penrose and Ivins. The little volume is highly prized by the missionaries, and will be read by them with pleasure and profit.

FORGIVE AND FORGET.

FORGIVE and forget—it is better
To fling every feeling aside,
Than allow the deep cankering fetter
Of revenge in thy heart to abide.

For thy step through life's paths shall be lighter,
When the load from thy bosom is cast;
And the sky that's above thee be brighter
When the cloud of displeasure has pass'd.

Though thy spirit swell high with emotion
To give back an injustice again,
Let it sink into oblivion's ocean,
For remembrance increases the pain.

IT is necessary to the happiness of man that he be mentally faithful to himself.—PAYNE.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

ORSON F. WHITNEY, Editor. WM. A. MORTON, Associate Editor.

THURSDAY, JANUARY 19, 1922.

EDITORIAL:

THE LORD'S PEOPLE.

WHEN the Latter-day Saints refer to themselves as the Lord's people, it should not be supposed that the reference is made in a boastful or vainglorious spirit. On the contrary, it is with a deep sense of humility that all who are worthy to be called saints speak of themselves as a people selected from among earth's teeming millions, to do a work destined to be of incalculable benefit to the whole human family.

The Latter-day Saints are the Lord's people because they are lineally descended from the Hebrew Patriarchs, Abraham, Isaac and Jacob, with whom Jehovah made covenant in ancient times; the substance of which covenant is couched in these words: "In thee and in thy seed shall all the nations of the earth be blessed." The promise thus made was fulfilled in Jesus of Nazareth, a descendant in the flesh of Abraham, Isaac and Jacob. And this same Jesus was no other than Jehovah himself, the maker of the covenant, the God of Israel, who came unto his own, and was rejected by them, was crucified at their instigation, and died to redeem the world.

But there was another fulfillment of God's promise to those Patriarchs, and in it the whole house of Israel was involved. Their dispersion among all nations helped to fulfill Jehovah's covenant with Abraham, that in his seed, his lineal descendants, all earth's nations should be blessed. Through Israel's dispersion, the multitudinous tribes and tongues that people this planet, from north to south, from east to west, were infused with the blood of Abraham, "the father of the faithful;" and, as a result, wherever the faithful are found, those who believe in and to the best of their knowledge serve the true God, these are the Lord's people, "the salt of the earth," wherewith He has "sprinkled many nations." They are the saving or preserving element among men. But for them, those nations, in all probability, would long since have perished. Sprinkled with believing blood, they have been preserved unto this time, the time of Israel's gathering, so that from every nation under heaven might come honest, faithful souls, fleeing from Babylon, flocking to Zion, to

build up the Kingdom of God and prepare it for the coming of the King.

This was the real purpose in the scattering of Israel—a martyred nation, suffering for the sake of other nations, in order that they might, if they would, receive the Gospel, and become part and portion of the universal Empire of Christ. Israel was dispersed, not merely to punish him for his sins, but in order that a knowledge of the Truth, following the red track of his martyrdom, might make its way more readily among the nations with whom he was mingled.

The dispersion of the Lord's people began about 725 B. C., when, in the beautiful words of the poet Byron—

> The Assyrian came down like the wolf on the fold,
> And his cohorts were gleaming in purple and gold,
> And the sheen of their spears was like stars on the sea,
> When the blue wave rolls nightly on deep Galilee.

The Kingdom of Israel, which was distinct from the Kingdom of Judah, was overthrown, and the historic Ten Tribes were carried into captivity. It was then that Ephraim "mixed himself among the people," as Hosea the Prophet declares—Ephraim, another name for the lost Ten Tribes, though originally the name of Jacob's grandson, the younger and greater son of Joseph who was sold into Egypt, and the head of a half tribe in Israel. Later came the captivity of Judah and his fellows, and their world-wide drivings and wanderings. All this for a great and wise purpose, which was left for after ages to reveal.

The harvest sown by Israel's dispersion was partly reaped by the Apostles of our Saviour, during the first century of the Christian era. It accounts largely for their wonderful success in spreading the Gospel. God had prepared the way before them, by sending into the Gentile nations the blood that believes, with spirits answering to that blood—spirits capable of recognizing and appreciating the Truth, and courageous enough to embrace and defend it, whatever the consequences; thus setting an example of heroism and of obedience to the dictates of conscience, that would naturally appeal to the noble and upright surrounding them, and tend to influence them in the same direction. Thus it was that those Apostles, unlettered as they were, and in the midst of persecution that cost most of them their lives, were enabled to plant the Gospel standard in all parts of the Roman Empire. From Jerusalem, the scene of the world's sublimest tragedy, the tidings of "Christ and him crucified" radiated to Scythia on the north, to Ethiopia on the south, to India on the east, and to Britain on the west—all within the short space of fifty years. The sheep were there who knew the Shepherd's voice; for the Shepherd had placed them there, as a leaven to leaven the lump of the world's unbelief.

A similar phenomenon is noticeable to-day, in the spread of the restored Gospel through the Gentile nations of modern times. The "Ensign" predicted by Isaiah for the gathering of the Lord's people, has been lifted, and the Prophet who raised that Ensign—another name for the Church of Jesus Christ of Latter-day Saints—was a lineal descendant of Abraham, Isaac and Jacob. Joseph Smith was a scion of the ancient Joseph, through Ephraim, God's "first-born"—the earliest branch of the House of Israel to be "born again," to receive the Gospel in latter days, and be redeemed from the bondage of centuries. The marvelous growth of what the world terms "Mormonism," could not have been if Divine Providence had not prepared the way, by sending the blood and genius of Israel into all nations, prior to pouring out upon those nations the Spirit of the Gospel and the Gathering.

This in brief is the story. The Latter-day Saints are of Ephraim. They are the Lord's people by virtue of their sacred lineage, and by virtue also of the great work which the God of Israel has given them to do. It is not in any spirit of vain pride, but in profound humility and reverential gratitude to the Giver of all Good, that they speak of the mighty mission He has laid upon them, of ministering for the eternal welfare of their fellow-men.

O. F. W.

WINIFRED GRAHAM AND THE "MORMONS."

MEMBERS of the Church in this country are anxious to know if we are going to answer the scurrilous charges made by Winifred Graham against the Latter-day Saints, and which appeared recently in a number of leading British dailies. We are; this is the answer: "With what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again" (Matt. 7: 2). "And all liars shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 21: 8).—W. A. M.

THE "STAR" APPRECIATED.

IN recent letters to the Editor and Associate Editor of the *Star*, Elder James E. Talmage, of the Council of the Twelve, expresses his warm appreciation of the high standard maintained by the magazine, "every number of which," he says, "is a gem."

Bishop John Wells, speaking for the Presiding Bishopric, says: "We read your *Millennial Star* with intense interest. Your article on 'Obedience,' we said, was one of the best we have ever seen."

President Charles A. Callis, of the Southern States mission, writing to Secretary James Wotherspoon, utters similar sentiments,

and particularizes as to one of the *Star's* editorials in these words: "I had seven thousand copies struck off on the mimeograph and sent to the saints, and frequently I send extracts from his (the Editor's) writings to the Elders here. I feel that he is presiding over this mission, as well as over the European mission, for his editorials contain instructions for myself and the missionaries here, as they do for the missionaries abroad."

A HUMAN GOD.

WHAT was peculiar to the ancient Hebrews was their faith in a human God. The pagan nations with whom they had any acquaintance looked through nature to nature's god. Nature was to them the symbol and the interpretation of the Deity. Nature, therefore in its various manifestations, was the object of their reverence. Nature reverence took on a great variety of forms, from the worship of the sun to the worship of the sacred ox or the sacred beetle. Israel from the very beginning of its history was led elsewhere for its symbol and interpretation of Deity. Its Prophets looked, not through nature to nature's God, but through humanity to humanity's God. Signs of polytheism there are in Israel's history—that is, the recognition, if not the adoration, of many Gods; but there are no signs of nature worship except in occasional scathing condemnation of it as a departure from the faith of the fathers. The philosophers have coined a long word to represent this faith in a human God; they call it anthropomorphism, from two Greek words, meaning in the the form of man. The religion of Israel was frankly anthropomorphic.

This, their fundamental faith, does not merely appear in the declaration of the first chapter of Genesis that God made man in his own image. . . The whole Jewish conception of God, life, and duty rested on and was developed out of this idea—that it is within, not without, in the intellectual and moral life of man, not in the forms and phenomena of nature, that man is to look for his interpretation of the Being whom he is to reverence and obey.

This belief is implied in the visit of the three angels of the Lord to Abraham in his tent; in the report that Jehovah wrote the Ten Commandments with his finger on the tables of stone; in the appearance at Jericho of the captain of Jehovah's host as a man with a drawn sword in his hand; in the similar appearance of the Lord of Hosts in the Temple to Isaiah; and in the vision of the Son of God in the fiery furnace with the three Hebrew children. It is implied in the figures of prophet and poet, who compare God rarely to any physical object, habitually to a human life. Like as a shepherd shepherdeth his sheep; like as a king ruleth over his people; like as a father pitieth his children; like as a mother comforteth her child—these and such as these figures direct the

thoughts of Israel inward in their search for the Eternal. The customary prophetic phrase, "Thus saith Jehovah," suggests a human God speaking to his earthly companion.

Nor was this conception confined to the Seers and Prophets. It characterized the Temple service. In the Holy of Holies of all heathen temples the symbol of the deity was enshrined. Such a symbol was enshrined in the Holy of Holies of the Jewish Temple. But there it was not an image of a physical object, but a symbol of a human experience. The symbols of the Deity were the Ten Commandments and the Altar of Mercy. Thus the Temple repeated the message of the Prophets, saying, Would you know whom to worship? Look within. Worship the God who is interpreted by the law written in your conscience and by the compassion which you feel for the suffering and the sinful. It is not power, it is justice and mercy which make Jehovah worthy of your reverence and your loyalty.

As the Jewish religion thus taught its votaries the humanness of God, it taught also, and by the same figures, the divinity of man. Man was made in the image of God; into man God has breathed the breath of his own life. Man is the offspring of God. Thus the same fundamental conception of man's origin and nature taught the ancient Jew the approachableness of God and the dignity of man. And this aspect of man's inherent worth and dignity is not dependent on a single text. It is implicit in the whole religious and political history of Israel. It is involved in the doctrine of possible fellowship between God and man, which is perhaps the most distinguishing note of the Old Testament. God is something more and other than a Creator and Ruler concealed behind nature; he is the Friend and Companion of man, and gives him law and counsel and comfort. Jehovah, said the Psalmist, is my shepherd. He leadeth me beside the still waters. If I stray, he restoreth my soul. If I come into darkness and the valley of the shadow of death, he goes with me there. He is my refuge and my fortress. Unknown he may be; but I can dwell in the secret place of the Most High: I can abide under the shadow of the Almighty.

And He is represented as with Israel not only in his hours of devotion but in his common tasks. It is he who inspires the artisan to devise cunning works in gold and in silver, to cut the stone and carve the timber and embroider the cloths for the Temple service. It is he who teaches the farmer how to plow and harvest and sow his fields and how to thresh his wheat and winnow it. It is he who enables the warrior to run through an opposing troop and leap in his flight over an obstructing wall; he who enables the hunter to scale the dangerous precipice. So close is his companionship with Israel that to commune with one's own soul is to commune with him. "Jehovah will hear when I call upon him. Stand in awe and sin not; commune with your own heart upon your bed, and be still." "To the Jew," says

James Cotter Morrison, "God is the Great Companion, the profound and loving, yet terrible, friend of his inmost soul, with whom he holds communion in the sanctuary of his heart, to whom he turns, or should turn, in every hour of adversity or happiness." All this implies not only faith in God, it implies also faith in one's self as being of kin to God and fitted for companionship with him.—*Expository Times.*

CONFERENCES OF THE BRITISH MISSION.

THE following are the names and addresses of the conferences of the British Mission:

Birmingham: Edgar W. Jeffery, 23 Booth Street, Handsworth, Birmingham.

Bristol: David N. Low, 6 St. Luke Place, Cheltenham.

Hull: George Osmond Hyde, 4 Myrtle Villas, Victor Street, Holderness Road, Hull.

Irish: Benjamin R. Birchall, "Drummany," Stilorgan Park, Blackrock, Co. Dublin, Ireland.

Leeds: Harry S. Stoker, 28 Farcliffe Road, Manningham, Bradford.

Liverpool: Harold Harper Bennett, 32 Alma Street, Blackburn.

London: Herbert Savage, Deseret, 152 High Road, South Tottenham, London, N., 15.

Manchester: Leo V. Worsley, 146 Heald Place, Platt Lane, Rusholme, Manchester.

Newcastle: Osmond C. Crowther, 40 The Avenue, Sunderland.

Norwich: William H. Wilson, 58 Grapes Hill, Norwich.

Nottingham: Harold E. Brough, 84 Robin Hood Chase, Nottingham.

Scottish: William Little, 5 Kinning Street, C/o. Kennedy, Glasgow, S. S., Scotland.

Sheffield: William M. Cox, 36 Abbeydale Road, South, Millhouses, Sheffield.

Welsh: Fred R. Morgan, 44 De Burgh Street, Riverside, Cardiff.

THINGS WORTH NOTING.

THE principal fires in the United Kingdom during the past year have involved losses to the amount £11,800,000.

SATURDAY evening, the 7th instant, Dail Eireann, after a debate of nine days in public session and three in private session, ratified the treaty. The voting was as follows: For approval of the London agreement, 64; against, 57; majority of 7.

ONE of the finest tributes ever paid the young men of the west was the statement made a few weeks ago by the dean of the law school of the

George Washington University, at the first regular meeting of the Utah Legal Club of that school. In his remarks, Dean Merton L. Ferson said: "The record of the Utah men made at this university in the last 20 years has been so good, that I can say unreservedly that the very finest recommendation that a man can bring to this school is the fact that he is from the State of Utah."

THE Rev. Pascoe Goard (Vancouver), lecturing on "The Ethnological Basis of the Scriptures," at the Central Hall, London, on the 10th instant, said that next in importance after the Apostle came the Prophet. The Apostle addressed his message to the individual, and the Prophet to the nation. The message of the Prophet was the national message—a message to the nations, kings and governors of the earth." The Rev. T. Dimsdale Young, who presided, said it was the fashion to-day to poke fun at prophecy, but it was a very foolish fashion. When they looked at the British Empire and America to-day some of them saw the fulfillment of the prophecies of Israel.

FROM THE MISSION FIELD.

Baptism.—A baptismal service was held at the Latter-day Saints' Chapel, Sheffield, Sunday, January 8th, 1922. Brother Herbert Stagg gave a short, impressive talk on "Obedience." A convert to the faith was baptized by Elder William L. Wyatt and confirmed by Elder Alvin G. Lovell.

Good News From South Africa.—President J. Wyley Sessions, of the South African mission, writing under date of December 22nd last, says: "All is well with us here. We held conference at Mowbray last Saturday and Sunday, and they were, indeed, wonderful occasions. The attendance of both saints and friends was beyond our brightest expectations. The arrival of the Elders had put new life into the work, and at all the meetings of the conference the spirit of love, harmony and co-operation was manifested. We re-organized the branch, putting three of the local brethren in the presidency; we also organized a Relief Society and a Mutual Improvement Association. We all feel happy over the results of the conference. The Lord is blessing our efforts, and we feel much encouraged in the work."

Branch Conferences.—December 11th, 1921, the Bolton branch, Manchester conference, held its annual conference. There were two sessions, afternoon and evening. At the former, almost all the time was devoted to Sunday-school work; at the evening service, interesting Gospel discourses were delivered by Elders J. J. Harrison, A. V. Atkinson, Glen A. Finlayson, Brother C. C. Johns, and President L. V. Worsley.

December 18th, 1921, the Manchester branch held three spirited sessions of conference, which were greatly enjoyed by all

who attended. Addresses were delivered by the following: Brother B. W. T. Norman, who discoursed on "Signs of the Times;" Elder Claudius Hinckley, "Restoration of the Gospel;" Elder Glen A. Finlayson, "This Life and the Life to Come;" President Worsley, "The Necessity of Tithe-paying."

January 1st, 1922, the saints in Rochdale assembled in a branch conference. Three very enjoyable sessions were held, each of which was a spiritual treat. The speakers at the evening service were: President L. V. Worsley, Elders L. Briggs, Rulon D. Rushton, Brothers H. Jones, and J. E. Simpson.

Sunday, January 8th, 1922, a branch conference was held at Hanley. At the afternoon meeting a splendid program was rendered by the Sunday-school. President Worsley made the presentation of prizes for regular attendance. The evening session was well attended by both saints and visitors. The speakers were: Elders C. W. Fossey, A. Criddle, J. E. Rennie, and President L. V. Worsley. The Hanley quartette sang very pleasingly "Just beyond the hilltops." The conference is reported as one of the best ever held in Hanley.

Elders Joseph J. Harrison and A. V. Atkinson, writing from Bolton, Manchester conference, say: "Our labors are beginning to bear fruit, and we feel much encouraged. We have held a meeting in Leigh, the first in ten years, and have arranged another. The saints and their friends are glad to have missionaries with them again. The prospects for the future are bright."

Socials.—A most delightful and successful social was held in Forrester's Hall, December 31st, 1921, by the Hull branch Sunday-school. It was delightful because it was so well arranged, because of the delicious refreshments that were served, the splendid program and lively games, but most of all, because of the joyous Christmas spirit which animated everyone present. The success of the social was the reward of diligent and thoughtful effort on the part of the committee in charge.

A very enjoyable party was held for the Sunday-school children of the Handsworth branch, Birmingham conference, Saturday afternoon, January 7th, 1922. Superintendent Charles Collins, assisted by Miss Emily Bowen, Miss Hilda Mason, George R. Grundy, and Frank T. Breese, arranged and supervised the carrying out of the program. Dainty refreshments were served and many delightful games played. Prizes were awarded for regular attendance and good conduct, a number of the pupils having a record of 100 per cent.

The Middlesborough branch gave its Christmas social, December 29th, 1921, commencing at 6:30 p.m. The mixed program of games, songs, and recitations was enjoyed by all. Refreshments were served. The attendance was large, there being present many

friends, the saints of the Middlesborough branch, and six traveling Elders of the Newcastle conference.

Under the auspices of the Edinburgh branch Sunday-school a most enjoyable social was held in the Free Gardiners Hall, Picardy Place, on Christmas eve. An excellent program was rendered by various members, the singing especially being of a very high and talented order. Between the first and second part of the programme refreshments were served under the direction of Sister Jean Smith, Superintendent of the School, ably assisted by her committee. Subsequently games and dancing were engaged in, after which books were presented to the children by President John E. Ingles and Sister Jean Smith. A most enjoyable and pleasant evening was brought to a close at 10 p.m. by the benediction, offered by President John E. Ingles.

On Monday, December 26th, 1921, the saints and friends of the Hyde branch, Manchester conference, held their Christmas party. A splendid program was rendered, after which a large, heavily-laden, illuminated Christmas tree was displayed, and on the timely appearance of Santa Claus each child received a suitable present. Needless to say the kiddies were delighted, and everyone present enjoyed the spirit of Christmas.

DIED.

MITCHELL.—Friday, December 30th, 1921, Sister Nellie Mitchell, daughter of Brother Samuel Mitchell, of Bramley, near Leeds, age 26 years. Sunday, January 1st, 1922, Sister Mary Emily Mitchell, wife of Brother Samuel Mitchell, age 52 years. A double funeral was held Tuesday, January 3rd, conducted by President Harry S. Stoker, who, with Elder William Naylor, addressed the assembly. The loss of these sisters will be keenly felt in their respective branches, Pudsey and Leeds, where they were diligent workers. The high esteem in which they were held by their host of friends was evidenced by the large attendance at the service, and also by the many beautiful floral tributes.

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